



IMMIGRATION NATION

A STUDYGUIDE BY ROBERT LEWIS



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SCREEN
AUSTRALIA

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OVERVIEW OF FILM

At the dawn of the twentieth century Australia was a social laboratory. A great experiment was underway to make this new country the most progressive and egalitarian nation in the world.

The country was busy initiating radical reforms, born of noble ideals, that enshrined basic political freedoms and the rights of fairness and opportunity for all. At Federation in 1901, Australia seemed to stand as a beacon to the world – a new nation with a utopian vision. Or so it thought ...

In fact, at the heart of this great, bright experiment lay a dark paradox – the belief that to create a country of such cutting-edge social ideals the population had to be exclusively white. It was a fundamental contradiction that would take almost a century of extraordinary evolution to try to resolve.

Immigration Nation: The Secret History of Us (Renegade Films, 2010) is a three-part documentary on the history of the White Australia Policy – from its incipience in 1901 to the 1980s – and its place in the history of today's multicultural Australia.

The series of three 54-minute episodes charts how the dream soon became a nightmare for some. The insecurities of those at the helm meant that at the start of the twentieth century immigration policy was driven by fear and racism, as well as by a vision of being a 'British' Australia. As the White Australia Policy was developed and enforced, many of the non-white residents were deported and barred from entry. Vibrant communities were fractured and the Chinese population dwindled dramatically.

Reflecting its British heritage, Australia isolated itself from the Asian region. The bombing of Darwin by the Japanese in 1942 highlighted the vulnerability of this vast and sparsely populated land, and the film argues that the White Australia Policy contributed to the Japanese aggression.

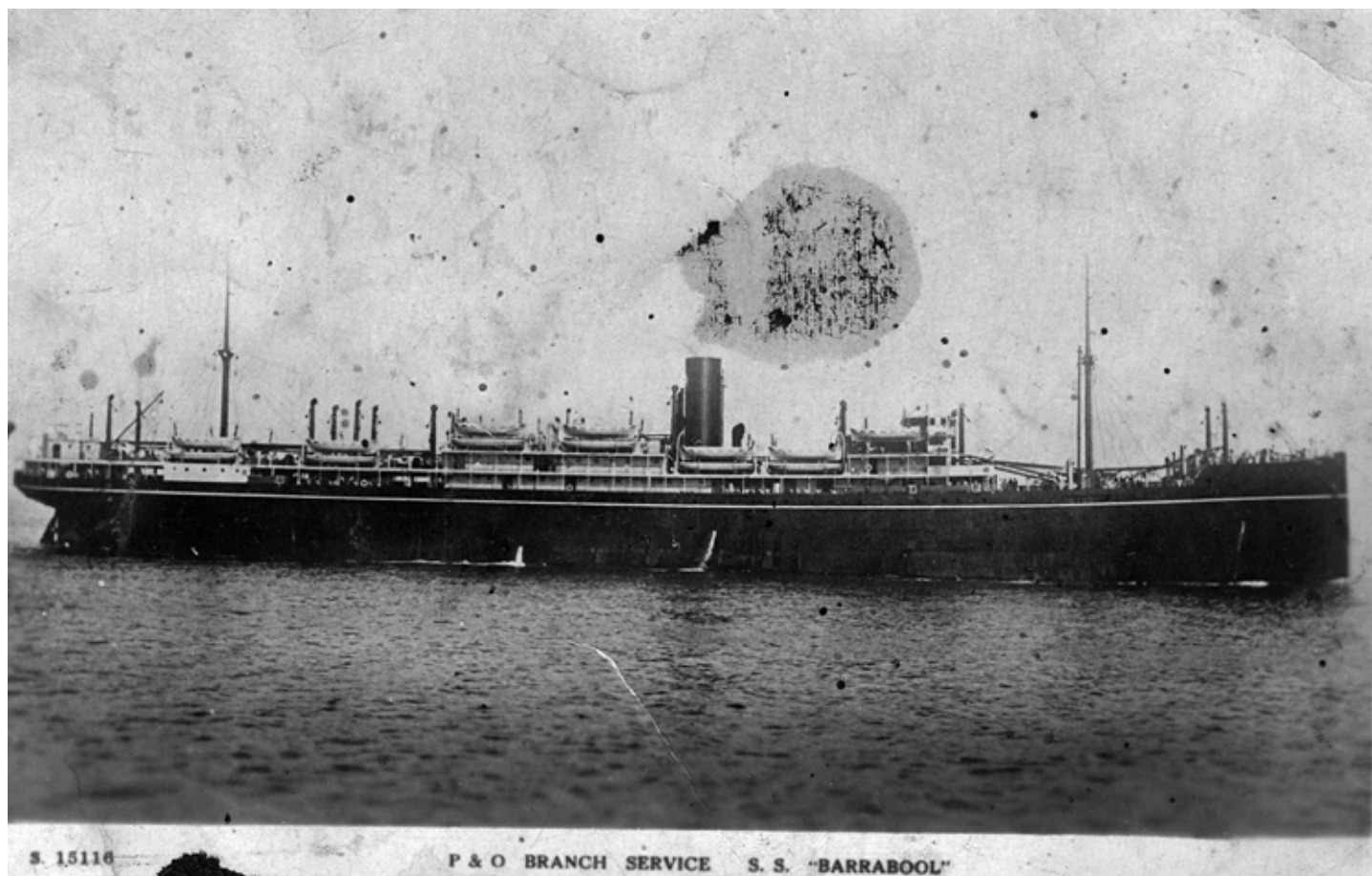
As the nation reeled from World War Two, the great experiment that started at Federation was about to enter its next crucial phase. A Department of Immigration was created and its inaugural minister, Arthur Calwell, had a clear message for the Australian people: 'We must fill this country or lose it.'

Fearful for its future and security, Australia embarked on a dramatic

immigration program. Migrants from war-torn Europe arrived en masse. It was social engineering on the grandest of scales. The country would be fundamentally transformed forever. But the gatekeepers to the nation's borders had to take Australia and its people with them on this radical journey of change. The new arrivals had to be white, and the dream was kept alive through stealth and propaganda. The message was clear: 'You're welcome but on our terms and only if you adopt this country as your own.' It was the age of assimilation.

But the world changed and the 1960s brought with it civil rights movements and activism in the United States and beyond. The idea of an exclusively white Australia was questioned from without and within. This was a time when the influence of the immigrant population grew and those in the corridors of power raged against the system and transformed a nation once again.

In 1975 Australia's fears of 'invasion' from the north seemed to be finally realised with the arrival of Asian 'boat people'. But the newcomers were migrants and refugees from war-ravaged Vietnam. Testing Australia's deep-rooted insecurities to their limits, it was this



humanitarian crisis that finally forced open the borders to Asian immigration and crushed the White Australia Policy forever.

Immigration Nation: The Secret History of Us tells the story of a country coming full circle. It is the story of how Australia dared to dream of what it could become. The story of a nation forced to confront its fears; the story of a vast land that has ultimately succeeded in living out the dreams of its founding fathers, not by closing its borders but by opening them.

More than simply a social history of different migrant groups, *Immigration Nation: The Secret History of Us* is also a dramatic political thriller told through interviews with eminent historians and the testimony of eyewitnesses, many of whom have never told their stories before, to the momentous events that built a nation. This is combined with rarely seen archival material, specially shot sequences and cutting-edge computer graphics applied to the actual places the events unfolded, both at home and overseas.

CURRICULUM APPLICABILITY

Students can use *Immigration Nation: The Secret History of Us* as a source of knowledge and understanding about the development and overturning of the White Australia Policy, and its place in Australia's immigration history.

They can also critically analyse it as a representation of that history, using it to explore *how* we know about the policy, and how certain our knowledge is.

It is a resource that can be used with senior students (Years 10–12) in:

- Australian History / Society and Environment / Politics – the development of the White Australia Policy and its impacts over time. History curricula around Australia encourage students to critically analyse representations of history. This study guide also offers some ways in which the film can be discussed as a representation of history.

- English – a study of a controversial issue
- Media Studies – an examination of the nature of documentary films.

The film comprises three separate episodes:

- Episode 1: Origins of the White Australia Policy in the twentieth century 1901–1945
- Episode 2: Post-war European immigration 1945–1975
- Episode 3: Beginning of Asian migration and the end of the White Australia Policy 1945–1980s

The film can be viewed as an overall history, or particular episodes can be used separately to suit local curriculum requirements.

BEFORE WATCHING THE FILM

Activity 1 – What do you know?

Immigration Nation: The Secret History of Us is an exploration of the White Australia Policy. Before you watch the episodes complete the middle column of the table, summarising what you know about that policy. Do not worry if you cannot answer some of the questions – just record what you do know or think, and then you will be able to revisit this table and make any changes needed after watching and discussing the film.

<i>Aspect of the White Australia Policy</i>	<i>Before</i>	<i>After</i>
What was it?		
Why was it created?		
When was it created?		
By whom?		
Against whom?		
What were its main impacts/consequences – both positive and negative – on <ul style="list-style-type: none">• the nation		
Why was it accepted by people?		
Why was it finally rejected?		
When did it cease to exist?		
How would you briefly summarise it?		

ACTIVITY 1 – WHAT ARE YOUR ATTITUDES?

On 19–20 December 2010 *The Australian* newspaper published the findings of the Ipsos Mackay Report on public perceptions of Australia's immigration history.

Here are ten questions from that survey. Record your own opinion – Strongly disagree (SD), Disagree (D), Neither agree nor disagree (N), Agree (A), Strongly agree (SA) – for each statement. You do not need to share these opinions; they are yours alone.

You may like to compare your answers with those of Australians in general after you have finished watching and discussing *Immigration Nation: The Secret History of Us*.

Statement	Your attitude				
	SD	D	N	A	SA
1 Generally speaking, Australia has always been generous to immigrants.					
2 Relative to other nations, Australia has taken more than its fair share of immigrants and refugees.					
3 Australia has a responsibility to accept refugees.					
4 Australia has always been a world leader in racial equality.					
5 Australia should be a multicultural society.					
6 Immigrants have enriched the Australian way of life.					
7 There is a strong sense of community among immigrants.					
8 Immigrants make for a more interesting society.					
9 All immigrants should be able to maintain their culture without prejudice or disadvantage.					

10 Generally speaking, what do you think is the level of racial prejudice compared to five years ago, and thirty years ago?

	Much more now	More now	About the same	Less now	Much less now	Rather not say
Five years ago						
Thirty years						

You can revise your answers if you want to after watching the film, and you can compare your answers to those of the general population by looking at the second last page of this study guide.



EXPLORING IDEAS AND ISSUES IN THE FILM

Episode 1: From 1901 to 1945

Summary

When the Commonwealth of Australia was founded in 1901, the very last thing the nation wanted to be was multicultural.

The story begins with the bizarre paradox that lay at the heart of the founding of the Commonwealth. Back then the nation's leaders dreamed that they were building a democratic utopia. In some states women already had the vote, and excellent working conditions were enshrined in law.

But in order to protect these rights, the founders of Australia believed they had to create policies to close the country to non whites. For the thousands of Chinese and Pacific Islanders, many of whom had been here for generations, the impact was devastating. Dennis O'Hoy tells how his father struggled to keep his family together as the government sought to deport his Chinese-born wife.

Matthew Nagas' grandfather had been brought to Australia as an indentured labourer to work on the Queensland sugar plantations. In order to escape

deportation he had to work in hiding. Many thousands were less lucky and were returned to their Pacific Islands, often to places they had little knowledge of or connection to.

By World War One these policies, collectively labelled the White Australia Policy, had substantially reduced the number of non whites in Australia.

Wartime prime minister Billy Hughes had been a passionate advocate for a white Australia when the original immigration restriction laws were passed in 1901. Now, as leader, he set out to defend the policy when it came under the international spotlight during the Paris Peace Conference held at Versailles in 1919.



GREEK MIGRANT

At this momentous meeting of nations designed to build a lasting peace, a League of Nations was proposed. Japan pushed for a racial equality clause to be included in the settlement. Hughes was implacably opposed and saw the measure defeated. He returned to Australia a hero, but the Japanese now saw Australia and the West as an enemy.

In the interwar years, Australia embarked on its first mass migration scheme: the importation of thousands of British migrants to settle the land and build farms. For most, the scheme failed miserably and relations between Australia and Britain were affected.

All the time the Japanese threat grew until the attack on Pearl Harbor in 1941 assured full-scale war. Some felt that the actions of Billy Hughes at Versailles had in part been responsible. Ironically, for Dennis O'Hoy, the war meant he was finally able to avoid deportation, not because laws were relaxed, but because there were no ships available to take him and his family away.

Discussion and analysis

A Immigration Restriction Act 1901

From the 1850s to the 1870s large numbers of Chinese came as organised groups to Australia to search for gold. Most of these people had returned to China by the early 1880s. During the later 1880s, however, large numbers started arriving again. Most settled in 'Chinatown' areas of the capital cities and worked in factories.

All colonies had passed laws to restrict the number of Chinese passengers able to be carried on individual ships. Many Chinese overcame this restriction by using naturalisation certificates passed on by earlier Chinese immigrants; the newly arriving passengers were pretending to be legal residents, and their numbers would therefore not be restricted by the laws restricting their entry to the colonies.

By 1896 these immigration restriction laws based on race were changed to include a dictation test, supposedly an educational requirement. This change was made as a result of Japanese government objections to their citizens being restricted in the same way as the Chinese – by race. Ideas of racial inequality were common and largely believed at the time, and many of the powerful 'white' governments of the world, including those of the United States and South Africa, applied racially motivated laws.

The Commonwealth *Immigration Restriction Act* was in effect the 1896 colonial model, but now it was passed as a national law. It was the last act passed by the first parliament in its 1901 session (No. 17 of 1901), but it was one of the most significant for the Australian people.

1.1 To whom did this act apply?

1.2 What was its main aim?

1.3 What were its main impacts?

1.4 What is the explanation offered in the film about why the Australian people at that time were prepared to accept such a law?

During debates on the Act in the new Commonwealth Parliament there were three main reasons given for excluding non-European immigrants to Australia:

- they were racially inferior
- they threatened the economic standards of white workers
- they were so culturally different that there could be no mixing of races, as this would stop the development of a common national identity.

Most members of parliament voted for the bill, especially once the original grounds of exclusion – racial – had been changed to the dictation test.

1.5 Look at the following extracts from speeches on the Immigration Restriction



PRIME MINISTER BARTON

tion Bill in the House of Representatives and Senate during 1901. Decide which of the three basic reasons – racial, economic or social – can be seen in each. Note that in some cases you may find several of these being used in the one speech.

(A) Prime Minister Barton, Protectionist, New South Wales

I do not think either that the doctrine of the equality of man was really ever intended to include racial equality. There is that basic inequality. These races are, in comparison with white races – I think no one wants convincing of this fact – unequal and inferior. The doctrine of the equality of man was never intended to apply to the equality of the Englishman and the Chinaman. There is a deep-set difference, and we see no prospect and no promise of its ever being effaced. Nothing in this world can put these two races upon an equality. Nothing we can do by cultivation, by refinement, or by anything else will make some races equal to others.¹

(B) Attorney-General Alfred Deakin, Protectionist, Victoria

For my part, I have been very careful from the first not to attempt to justify this Bill, and the exclusiveness of feeling which it represents on the score of any moral or other inferiority on the part of those whom we desire to exclude. Whether or not there exists such inferiority is a matter for argument or dispute elsewhere. I have frankly stated from the first that the exclu-



FRED CHALLIS CHALLIS FAMILY AND



BILLY HUGES

siveness on the part of the Australian people is perfectly independent of the mental and moral status of the Japanese, when measured by the only standards that can be properly applied to them, namely, those of their own race and of their own history ... I have very grave doubts as to whether our form of civilisation is beneficial to these people. I doubt whether it does not work far more injury than advantage to them ...

Our civilisation belongs to us, and we belong to it; we are bred in it, and it is bred in us. It fits us and is our means of progress and advancement. These people have their own independent development, their own qualities, and also the civilisation, forms of life and government, which naturally attach to them. They are separated from us by a gulf which we cannot bridge to the advantage of either. The attitude of Australia is not an offensive one when it becomes understood that it is based upon these principles. It is not based upon any claim of superiority. Where is the standard of comparison just to both? I am endeavouring to satisfy the House that arguments which are used in favour of exclusion do not call for any reflection whatever upon the character or capacity of the people excluded. That is not necessary. It is sufficient that these people do not blend with us, and that they cannot share our social life or our forms of self-government.²

(C) Sir Malcolm McEacharn, Protectionist, Victoria

A great deal more has been made out of the danger to the Commonwealth through alien immigration than is warranted by the circumstances. If the proposal to pass fresh legislation had been brought forward as a protection to labour, I would have been one of the first to support it. I recognise that if Japanese can come here in any large number, they will compete at low rates with white labour, and I will be no party to that ... [But] I will not join in shutting out those who have come here to carry out industries which would never have been developed or have reached their present state of prosperity, except by means of alien labour.³

(D) Bruce Smith, Free Trade, New South Wales

The whole thing is a boggy, a scarecrow. I venture to say that a large part of the scare is founded upon a desire to make political capital by appealing to some of the worst instincts in some of the more credulous of the people ... I say again that the Bill as introduced was hypocritical in form and to a great extent its form is still hypocritical. Whilst we are professing a profound anxiety about the educational qualifications of people who may come to our shores, the foundation of the Bill is racial prejudice, and the desire – I will not say the fear, though the word ‘fear’ has entered largely into some of the speeches which have been made that some other races who by reason of their possessing certain qualities, which I think come under the category of old fashioned virtues, shall not come here and be a menace to our industrial system. The Attorney General has gone so far as to say – and I think it a humiliating confession that the principal reason for shutting out the Japanese race is, not that they are a low type of humanity or a degraded people, but that they are too thrifty. They work too hard, and they are too provident, and they possess so many of those old-fashioned virtues that we Britishers cannot compete with them in our daily life. That is one of the things which, I think, would be best left unsaid. I think it is a humiliating confes-

sion to go forth to the world from one in so high a position that the truth is that we are afraid to come into contact and competition with a race like the Japanese.⁴

(E) Senator James Macfarlane, Free Trade, Tasmania

I do not approve of this Bill, which is against the traditions of the British Empire. It is evident that it is very objectionable to the British Government because it takes cognisance of race, colour and country of origin. That is ... objectionable, and against the traditions of the British Empire ... The cry that we shall be overrun with Asiatics I consider ill-founded. It is a parrot cry, which is got up for political purposes, and which appeals to the most gullible of our people ... I deny that at present there is any danger of the contamination of our race. An Englishman is not contaminated by a residence among the millions of India or China; if so why are we so anxious to have full liberty to travel and trade amongst them? As a matter of fact, we, as the stronger and more highly civilised race, raise and ennoble them. I cannot see that there is the least possibility of any danger to the Commonwealth for very many years to come. Therefore I deprecate the pressing forward of this Bill ... I should have liked to see the Japanese nation excluded from the operation of the Bill ... The Japanese are a very intelligent race whom we can look up to and respect, and we can derive great profit from our intercourse with them.⁵



**WINDIMERE PLANTATION BUNDABERG
ROBERT TANNER GREW UP**



CALWELL AT AUSTRALIA HOUSE

(F) Staniforth Smith, Free Trade Western Australia

All anthropologists agree that the Caucasian races cannot mingle with the Mongolian, the Hindoo, or the negro. Nott says – ‘The mulattos are the shortest lived of any of the Branch races, and are very unprolific.’ Warren tells us that – ‘The half-caste of India comes to a premature end without reproduction, and if there are any offspring they are always wretched and miserable.’ Many of the States of the United States of America have found it necessary to pass laws preventing marriages between white and coloured people. Would it not be very much more statesmanlike for us ... to explain to the Japanese that on scientific and ethnological grounds we cannot allow them to come here, not because we think they are inferior, but because we cannot mingle with them, and cannot allow them to grow up a separate community in our midst.⁶

(G) John Watson, Labor, New South Wales

We object to them not alone on the ground of competition with our own workmen – though I admit that is one of the grounds – but also and more particularly on the ground of racial contamination ... The question is whether we would desire that our sisters or our brothers should be married into any of these races to which we object. If

these people are not such as we can meet upon an equality, and not such as we can feel that it is no disgrace to intermarry with, and not such as we can expect to give us an infusion of blood that will tend to the raising of our standard of life, and to the improvement of the race, we should be foolish in the extreme if we did not exhaust every means of preventing them from coming to this land, which we have made our own. The racial aspect of the question, in my opinion, is the larger and more important one; but the industrial also has to be considered ... We know that education does not eliminate the objectionable qualities of the Baboo Hindoo ... With the Oriental, as a rule, the more he is educated, the more cunning he becomes, and the more able, with his peculiar ideas of social and business morality, to cope with the people here. I do not think there is any advantage in restricting the admission of coloured people to those who are educated; and, in any case, I contend that the number which will filter through under the Government’s proposal will still be sufficiently large to constitute a great menace to the well-being of the people as a whole.⁷

(H) James Fowler, Labor Western Australia

If we simply say to them that we bear them no malice whatever, that we are not even prepared to argue that

they are inferior to us in any way, but that simply because Australia is to be the heritage of the British people we object to their coming here, we shall be taking up a position which is absolutely unassailable. I would not for one moment argue that these people are inferior to us on many of the grounds urged by honourable members ... If Japan were threatened by an influx of foreign people in any such numbers as we in Australia are threatened with, they would no doubt feel thoroughly justified in taking the measures which we are about to adopt. So, also, would every other nation on the face of the earth.⁸

(I) William Guthrie Spence, Labor, Queensland

We have the Parliament absolutely unanimous in thinking that we should take a stand as a young nation on new lines – that we should profit by the experience of other countries, particularly the experience of the great federated states of America, which from their initial mistake have a trouble facing them which is occupying the best minds and intellects amongst their great people. The United States people have some 13,000,000 of a coloured race in their midst, and they do not know what to do with them ... Let us say at the birth of the nation that we are going to adopt the course which is calculated to give our people the best possible opportunity ... The Hindoos have shown themselves to be friends of England; and some of our best fighting material has come from India. But I refuse to believe that if these coloured men were living here they would maintain our present living wage. The lack of welding together, owing to the differences between their ideas and our own would be a permanent obstacle to its maintenance.⁹

1.6 Several parliamentarians spoke against the proposed law and had racial attitudes that were different to those of the majority. Why do you think that ideas of racial equality that we take for granted today did not apply to the societies of 1901 around the world?



WORKERS IN THE FIELD



SUEY O'HOY AND FAMILY

B Pacific Island Labourers Act 1901

The 1901 Commonwealth Parliament passed the *Pacific Island Labourers' Act* (Number 16/1901) immediately before the *Immigration Restriction Act*.

This was a law to stop the immigration of labourers from the Pacific islands after 1904, and to deport most of those who were already in Australia by 1906.

The *Oxford Companion to Australian History* explains the background of the immigration of Pacific Islanders to Australia, mainly to northern New South Wales and Queensland:

Pacific island labourers, also known as Kanakas, were used as indentured labour in the last decades of the nineteenth century. The technique of recruiting them, sometimes by fraud or force, was known as blackbirding – the term blackbird was originally used to describe inhabitants of the West African coast, who were sold as slaves in America and the West Indies. From 1863 to 1904, 62,000 Pacific Island labourers – mostly from Vanuatu and the Solomons – were imported to Australia to work on sugar and cotton plantations in Qld. The practice aroused opposition from the trade union movement and was condemned by religious and humanitarian reformers. Contemporary accounts included George Palmer's *Kidnapping in the South Seas* (1871) and newspaper

articles by George Morrison in 1883. The new Commonwealth parliament legislated in 1901 to outlaw the practice and repatriate the labourers. While more recent studies have confirmed that recruitment practices were sometimes brutal, and employment conditions exploitative, many of the Pacific Island labourers entered willingly into indenture contracts and formed local attachments.

Graeme Davison, John Hirst & Stuart Macintyre (eds), *The Oxford Companion to Australian History*, revised edition, Oxford University Press, 2001, p.491.

Initially only about 700 Pacific Islanders would be exempt from deportation, based on their long period of residence

in the country. However, they and their supporters mounted a political campaign to oppose the Act and achieved some further exemptions, with an estimated 2500 people finally actually avoiding deportation. After 1906 about 7000 had left willingly or had been deported,

1.7 What was the aim of this act?

1.8 Who would it apply to?

1.9 What is the explanation offered in the film about why the Australian people at that time were prepared to accept such a law?

1.10 What were its impacts?



GROUP OF SOUTH SEA ISLANDERS CAIRNS



BILLY HUGHES AND AFCCB

C 1919 Versailles Peace Treaty

In 1919 representatives of many nations gathered to impose a peace treaty upon the defeated Germany and its allies. Australia was represented separately from Britain after pressure from prime minister Billy Hughes.

1.11 What was the aim of the peace treaty?

Japan, emerging as a modernised and strong Asian nation, wanted a 'racial equality' clause inserted in the constitution of the League of Nations – the new international body created to try to keep peace in the world.

1.12 Why did Hughes oppose this?

1.13 What does the film say was the effectiveness of Hughes on this issue?

1.14 The film draws a connection between this issue and the outbreak of World War Two. Explain this connection.

Here is some more information. Decide whether this supports or challenges the view presented in the film about the significance of the influence of Australia in Japan's eventual entry into the war:

- In 1913 the United States had vari-

ous laws restricting Japanese from owning land in the United States. President Wilson supported this policy of exclusion.

- In 1915 the Japanese objected, saying to Wilson that this legislation branded the Japanese inferior people. Wilson said that as it was the state law of California he could not change it.
- The Japanese also objected to the United States extending its influence in the Pacific through the Philippines and Hawaii.
- Wilson also supported American missionaries in China, who objected to Japanese actions in areas of China that it controlled.

- The opening of the Panama Canal gave US warships faster access to the Pacific, and challenged Japan's naval domination of the Pacific.
- The United States opposed Britain's secret agreement with Japan that Japan would gain control of all the German Pacific colonies north of the equator, while Britain would have all the former German colonies south of the equator.
- When the vote was taken on the principle of racial equality to be inserted into the League of Nations constitution, eleven nations voted in favour and six abstained. Although all who voted supported it, and the majority of all nations on the committee supported it, the chairman of the committee, US president Woodrow Wilson, disallowed it, saying that on such an important principle there had to be absolute majority support for it.
- The reaction in Japan was critical, and it was directed against the United States.
- Japan joined the League, but left in 1933 after the League criticised its 1931 invasion of Manchuria, the first of a series of military invasions of other nations that led to the boycott of oil supplies to Japan by the

United States, and by Britain and the Netherlands, and which led to Japan's entry into World War Two to seize Asian natural resources.

D British settlement schemes of the 1920s

During the 1920s there were various attempts to settle British people in Australia.

1.15 Describe the scheme referred to in the film.

1.16 Why did it largely fail?

1.17 What did this scheme show about the attitudes of Australians to race in the 1920s?

E Japanese divers in Broome

The final case study in this episode of *Immigration Nation: The Secret History of Us* is the Japanese pearl divers at Broome.

1.18 What is the film's assessment of the success of this contradiction to the White Australia Policy, and the reasons for its success?

Look at the following additional information about the history of Japanese pearl divers at Broome.



BOAT WITH VIETNAMESE MEN



ANNIE O'KEEFE AND HER MOTHER

Pearls have historically been valuable for both practical and fashion purposes. The shells were used for buttons, stays, cutlery, hair combs and furniture before the introduction of plastic. Strings of pearls and pearl earrings have remained very fashionable as jewellery throughout the ages.

Before you commence your investigation task, read the information below to familiarise yourself with some important information about the pearling industry in Western Australia.

The history of pearling in Western Australia started in the 1850s at Shark Bay. In these early days Aborigines were used, and preference was given to Aboriginal women as they had greater lung capacity than the men for holding their breath as they dived for the *Pinctada albina* oyster. They dived naked with no oxygen, snorkel or mask to gather pearls two kilometres from the shore. Unscrupulous owners operated the early pearling industry; death was a constant occurrence.

In the 1870s divers discovered a pearl that was to create great excitement – *Pinctada maxima* which produced superb pearls (South Sea Pearls) and larger top quality mother of pearl shells that were also in very great demand. By the late 1880s Broome had become the 'Pearl Capital of the World' and was a melting pot of various European

and Asian cultures seeking to make their fortunes in pearling or simply find regular work. By this time the demand for Aboriginal divers and workers had waned and the luggers (boats) were crewed by Japanese, Malays, Koepangers (Timorese), Chinese and other Asian peoples. The British and Europeans owned the luggers and businesses that employed these people as either *mixed race indentured labourers* or as *local men*.

The mixed race indentured labourers were under contract for very small wages (initially they were not paid as they had to work off the cost of their voyage). Once their contract expired they were repatriated to their homeland as they had arrived after the Western Australian Government's *Immigration Restriction Act* (prior to 1901) and the Federal Government's *Immigration Restriction Act 1901* that restricted the intake of non-white people entering Australia. The local men, who were of mixed race, were free to move about and change employment because they had arrived before the introduction of the various Immigration Restriction Acts. They were entitled to stay in Australia.

Pearling was an exciting yet dangerous occupation and the divers and crews faced many hazards as they dived for the pearls. Not surprisingly the death toll was high amongst



HAROLD GRANT 1950

the divers who battled against the bends, illness and shark attacks. For the entire crew cyclones also presented a great danger.

The onset of war in 1914 cast a shadow over the industry. Many local workers enlisted whilst much of the shipping was utilised for the war effort. Demand also fell for the shells during the war years. Recovery in the 1920s was short lived, as the glory days of the roaring twenties cascaded into the depression of the 1930s. Once again demand dropped, whilst over production in the 1920s had created the need to introduce a quota system to enable the oyster beds to be replenished. Major cyclones, including a horrific one in 1935, decimated the pearling fleets. Japan's entry into the war in



ANDREW JANKUS ON HEINZLEMAN

December 1941 saw the internment of 500 Japanese divers, and once again, demand for the luxuries such as pearls fell. Further despair for the industry and town occurred when Japanese aircraft bombed Broome on 3 March 1942, destroying the luggers: the population deserted the town.



'How did Japanese pearlers influence Australia's society and history?', *Studies of Society and Environment* 3/2008.

1.19 Use the above information to sort the following information into a chronological sequence from one to ten. Write the appropriate number beside the document

SOURCE A
THE BIGGEST PEARLING CENTRE IN THE WORLD 1910 ☐

Japanese were considered the world's best helmet divers. The white owners often stayed on land and became veranda pearlers. Outsiders thought the wealth in pearling was gained from the pearls, whereas the real money was made from the Mother of Pearl (shell). Pearls were an added bonus. However, many natural pearls were found including the Southern Cross and the Star of the West.

History of Pearling, <<http://library.thinkquest.org/10236/>>.

SOURCE B
WAGES AND DANGERS 1900–1935 ☐

As the work was very dangerous, the European boat owners employed mostly Japanese divers. Many of the Japanese divers were used as indentured labour. This means that they were working for no money in order to repay a debt, usually their transportation to Australia. Divers were paid by the amount of shell they collected and because of the dangers involved, very few of these divers ever managed to work off their debt. Pearl divers regularly faced the threat of shark attack as well as the dreaded crippling effects of the bends. Some sources say that

the mortality (death) rate for divers was 50%. In addition, whole fleets were shipwrecked by cyclones. Between 1908 and 1935, four cyclones hit the pearling fleet at sea. Around 100 boats were destroyed and 300 men were killed.

www.cultureandrecreation.gov.au/articles/pearling/

SOURCE C
THE WHITE AUSTRALIA POLICY ☐

In the early 20th century, Australia's White Australia Policy restricted immigration to mostly white Europeans. This was a problem for Broome and the pearling industry that relied on cheap, 'expendable' labour from Asia. As a solution to this, the government recruited 12 divers from the British Navy as pearl divers. Unfortunately, nearly all of these divers died, so Broome was made an exception to the White Australia Policy. www.cultureandrecreation.gov.au/articles/pearling/

SOURCE D
WORLD WAR II ☐

In 1939 only 73 luggers and 565 people were left in the industry and during the Second World War, pearling virtually stopped. Japanese divers discreetly went home or were interned. Broome was bombed, destroying many of the remaining luggers. After the war, any who had known Broome in its roaring days would hardly have known the

place, and a mere 15 boats on average worked the fishery, employing around 200 people.

www.divingheritage.com

SOURCE E
RACIAL TENSIONS ☐

Broome was segregated along racial boundaries. Koepangers lived up the hill. Down the hill and around the corner lived the Chinese; the Japanese where the old jetty is. The Malays lived by the foreshore near the Conti Hotel. It was a stressful existence and the overwork and living conditions sparked racial riots particularly between the Malay-Koepangers and the Japanese. Riots occurred in 1914, 1920 and 1921. The last one resulted in a number of deaths. Even the local Police Sergeant was a casualty, dying from heat exhaustion caused by 36 hours of non-stop policing during the riot.

Based on extracts from Ruth Balint's *Troubled Waters Borders, Boundaries and Possession in the Timor Sea*, Allen & Unwin, Crows Nest, 2006.

SOURCE F
MELTING POT 1910S–1920S ☐

Senator Staniforth Smith wrote of Broome – 'Broome reminded [me] of Singapore. A part of Asia had detached itself and was grafted on to the Australian Continent.' Peter Matsu-mato on the tensions and riots: 'I had



ANDREW JANKUS

little its and bits of blood in me ... the fighting stopped because you didn't know if you were fighting your cousins or what ...'

Based on extracts from Ruth Balint's *Troubled Waters: Borders, Boundaries and Possession in the Timor Sea*, Allen & Unwin, Crows Nest, 2006.

SOURCE G INTERMENT

The declaration of war saw 1141 Japanese interned, including second and third generation Japanese. Australia had three permanent camps – marine labourers at Hay, NSW; unattached males at Loveday, SA; and women and family groups at Tatura, Victoria. Peter Matsumoto, a young child at the time, was arrested along with his entire family including his Aboriginal mother and sent to Tatura in Victoria. The family were one of the very few who returned to Broome.

Adapted from Ruth Balint's *Troubled Waters: Borders, Boundaries and Possession in the Timor Sea*, Allen & Unwin, Crows Nest, 2006 and Anna Shnukal, Guy Ramsay and Yuriko Nagata (eds), *Navigating Boundaries: The Asian Diaspora in Torres Strait*, Pandanus Books, Canberra, 2004.

SOURCE H MICROCOSM OF THE UNIVERSE

Broome's exotic population at the height of the White Australia policy fascinated, puzzled and intrigued outsiders, entertained by stories of an oriental town of jumbled houses, opium dens, Japanese brothels and soup stalls, of pearls the size of dinner plates, of pearlers drinking French champagne out of tin cups and German beer in the afternoon. Broome's population was a 'microcosm of the universe' declared *The West Australian* in 1910.

Ruth Balint, *Troubled Waters: Borders, Boundaries and Possession in the Timor Sea*, Allen & Unwin, Crows Nest, 2000.

SOURCE I TYPES OF EMPLOYMENT 1890S–1910

Each pearling master had a Chinese or Japanese cook, and Aboriginals for garden work. Koepanger boys supervised the children at play, did the housework and polished the silver; Aboriginal woman did the daily washing. A Chinese person did the ironing and the waiter was either Japanese or Koepanger. The Malays and 'Manila-men' were usually employed as pearl shell divers. However, the Japanese, who seemed naturally immune to side effects associated with high pressure such as otitis (inflammation of the ears), otorrhagia (bleeding of the ears), and epistaxis (bleeding of the nose), were recruited and indeed overtook other Asian workers, because they were more ambitious, quicker to learn and ready to take risks. The Japanese were also recruited as tenders and made up the largest group of people working on the luggers.

SOURCE J JAPANESE CLUB 1900–1939

The Japanese Club served as a meeting place where its members could gather and discuss matters of mutual interest.

The Japanese divers were able to barter with the European pearling masters who found themselves confronted by a

de facto labour union. The divers' powerful position enabled them to use this to extract better deals for themselves. They could always refuse to dive.

It was technically illegal for an Asian to own a direct or even indirect interest in a pearling operation. Yet for the pearling masters it became increasingly difficult to avoid the under-the-counter deals with members of the Japanese Club. This practice was known as dummying and became entrenched in the industry.

In time the strategies hatched at the Japanese Club saw their members come away with handsome rewards, and gradually the practice of dummying became so widespread that in some pearling operations it was unclear just who was working for whom.

The financial edge enjoyed by the Japanese allowed them a special place in the Broome community. Whilst other Asian nationalities were given paltry wages and restricted to the foreshore, the Japanese were living it up in the bars, the brothels and the gambling houses.

The Japanese community had the funds to establish their own hospital, build their own tennis courts and, of course, maintain the Japanese Club.

The Australian government appointed a local pearling master, a Mr Sam Male, to the post of Japanese counsel.



GEORGE KIDDLE



AURTHUR GAR LOCK CHANG AND HIS FATHER

He and the Japanese Club secretary sorted out the inevitable paperwork puzzles arising from the constant flow of people and products between Broome and Japan. The Japanese Club prospered until the late 1930s when international tensions began to put a strain on Japanese/Australian relations.

Adapted from *Broome Pearling History*, <http://library.thinkquest.org/10236/clu.htm>.

1.20 Go back to Introductory Activity 1 and make any changes that you need to to the table.

Episode 2: Post-war immigration program

Summary

The war had far-reaching effects on the history of the 'Immigration Nation'. With no Asian migrants allowed and the pool of available Britons decreasing, Australia faced a crisis. Not only were there fears that Australia couldn't defend itself, experts also believed the country would not grow economically without more people. So the nation's first ever immigration minister, Arthur Calwell, made a momentous decision to bring in non-British European immigrants for the first time.

However, the nation was not easily persuaded this was a good idea. Despite the horrors of the Nazi death camps, the arrival of Jewish migrants like Dachau survivor Willie Lerner was greeted with scathing attacks in the press. When the first migrant boat arrived from Egypt the same thing happened. Calwell, the wartime minister for information, now decided he had to use his skills in propaganda to prepare the nation for mass non-British migration.

Despite knowing it was untrue; as he travelled to Europe in 1947 he proclaimed that for every non-British migrant arrival there would be ten Britons. He found the best source for new migrants to be the refugee camps of post-war Europe. The scheme to people a 'new Australia' started when Calwell and prime minister Chifley decided (without informing party or parliament) to bring the first boatload of refugees from the Baltic states.

Fearing a backlash at the arrival of darker-skinned migrants from southern and eastern Europe, Calwell had immigration officer George Kiddle hand-pick young, fair-skinned Latvians and Lithuanians like Andrew Jankus to arrive on the first ship. The whole arrival was stage-managed by Calwell, and was a success. What he didn't say was that this was simply window dressing for a mass migrant influx that would

see hundreds of thousands of non-British immigrants come to Australia in the following decade.

Many of these new people would work for two years on programs helping to build the nation, and while adjustment was hard, the meaning of the 'white' in 'White Australia' changed. The new arrivals from a variety of European backgrounds assimilated; a new society was the result. All the while, propaganda films were made to convince a sceptical public that it could work. This didn't mean that the White Australia Policy was dropped, however. In the early 1950s George Kiddle was in the Immigration Department when it introduced the new 75 per cent white rule, to determine how white a migrant applicant was. The policy was a bureaucratic nightmare and demonstrated that Australia would not give up the ideal of a white Australia easily.

This was shown even more dramatically in the case of Asian war refugees who had been forced to flee to Australia as Japan's army swept through the region. Despite helping in essential war work, they now faced deportation, and Arthur Calwell vigorously pursued the policy until one infamous case stopped the government. Annie O'Keefe was an Indonesian refugee who married an Australian. When she and her children faced deportation the press and public opinion rallied behind their case. A High Court ruling in their favour was a slap in the face for the government.

When the Queen arrived for a royal tour in 1954, superficially Australia couldn't look more British, but in the same year non-British migrants made up the largest group of arrivals. Yet despite this, Australia clung more tenaciously to the idea of a white Australia than ever. How would the stranglehold be broken?

DISCUSSION AND ANALYSIS

2.1 Why was Australia looking for large numbers of migrants after the war?

2.2 Who was available?

2.3 Why were only some of these people considered to be acceptable?

2.4 How did immigration minister Arthur Calwell 'con' Australians? Do you think this was acceptable behaviour by the government, or should it have been open and honest with the Australian people? Justify your views.

2.5 How was the continuation of the White Australia Policy in this period still harming and discriminating against Asian refugees in Australia?

2.6 Look at the statistics for the top ten nations of origin of people (other than Australia) in Australia at various census years between 1901 and 1971. Select a nation and record its rating from one to ten (or N/A if they are not in the top ten) at each census. This will give you a visual image of the increase or decrease of the relative numbers from that nation coming to Australia.

For example, the pattern for Ireland is:

Nation	1901	1911	1921	1933	1947	1954	1961	1971
Ireland	2	2	2	2	2	6	10	10

This tells us that 'white' Ireland was a major source of immigration up to the 1950s, but that something happened to change that after that time.

Complete this table for other countries, using the statistical information. *

1901 Census			1911 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	495,074	57.7	1. United Kingdom	451,288	59.6
2. Ireland	184,085	21.5	2. Ireland	139,434	18.4
3. Germany	38,352	4.5	3. Germany	32,990	4.4
4. China	29,907	3.5	4. New Zealand	31,868	4.2
5. New Zealand	25,788	3.0	5. China	20,775	2.7
6. Sweden & Norway	9863	1.2	6. Italy	6719	0.9
7. India	7637	0.9	7. India	6644	0.9
8. USA	7448	0.9	8. USA	6642	0.9
9. Denmark	6281	0.7	9. Denmark	5663	0.7
10. Italy	5678	0.7	10. Sweden & Norway	5586	0.7
Total overseas born	857,576	100.0	Total overseas born	756,865	100.0
Total population	3,788,123		Total population	4,455,005	
% of Australian born overseas	22.6		% of Australian born overseas	17.0	

1921 Census			1933 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	568,370	67.7	1. United Kingdom	633,806	70.2
2. Ireland	105,033	12.5	2. Ireland	78,652	8.7
3. New Zealand	38,611	4.6	3. New Zealand	45,963	5.1
4. Germany	22,396	2.7	4. Italy	26,756	3.0
5. China	15,224	1.8	5. Germany	16,842	1.9
6. Italy	8135	1.0	6. China	8579	0.9
7. India	6918	0.8	7. Greece	8337	0.9
8. USA	6604	0.8	8. India	6774	0.7
9. Denmark	6002	0.7	9. South Africa	6179	0.7
10. South Africa	5408	0.6	10. USA	6066	0.7
Total overseas born	839,579	100.0	Total overseas born	903,273	100.0
Total population	5,455,136		Total population	6,629,836	
% of Australian born overseas	15.4		% of Australian born overseas	13.6	

1947 Census			1954 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	496,454	66.7	1. United Kingdom	616,532	47.9
2. Ireland	44,813	6.0	2 Italy	119,897	9.3
3. New Zealand	43,610	5.9	3. Poland	56,594	4.4
4. Italy	33,632	4.5	4. Netherlands	52,035	4.0
5. Germany	14,567	1.7	5. Germany	50,855	4.0
6. Greece	12,291	1.1	6. Ireland	44,673	3.5
7. India & Sri Lanka	8160	0.9	7. New Zealand	43,350	3.4
8. Poland	6573	0.9	8. Yugoslavia	22,856	1.8
9. China	6404	0.8	9. Greece	25,862	2.0
10. USA	6232	0.8	10. Malta	19,988	1.6
Total overseas born	744,187	100.0	Total overseas born	1,286,466	100.0
Total population	7,579,358		Total population	8,986,530	
% of Australian born overseas	9.8		% of Australian born overseas	14.3	

1961 Census			1971 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	718,345	40.4	1. United Kingdom	1,046,356	40.6
2. Italy	228,296	12.8	2. Italy	289,476	11.2
3. Germany	109,315	6.1	3. Greece	160,200	6.2
4. Netherlands	102,083	5.7	4. Yugoslavia	129,816	5.0
5. Greece	77,333	4.3	5. Germany	110,811	4.3
6. Poland	60,049	3.4	6. Netherlands	99,295	3.8
7. Yugoslavia	49,776	2.8	7. New Zealand	80,466	3.1
8. New Zealand	47,011	2.6	8. Poland	59,700	2.3
9. Malta	39,337	2.2	9. Malta	53,681	2.1
10. Ireland	37,057	2.1	10. Ireland	41,854	1.6
Total overseas born	1,778,780	100.0	Total overseas born	2,579,318	100.0
Total population	10,508,186		Total population	12,755,638	
% of Australian born overseas	16.9		% of Australian born overseas	20.2	

Sources: ABS, Australian Historical Population Statistics, cat no. 3105.0.65.001, 2008.

ABS, Census of Population and Housing, 1971, 1981, 2001, 2006.

DIAC, Immigration: Federation to Century's End 1901–2000, October 2001.

Nation	1901	1911	1921	1933	1947	1954	1961	1971

2.7 How does this support or challenge the argument in the film about the changing emphasis of immigration to Australia in the post-war period?

2.8 Go back to Introductory Activity 1 and make any changes that you need to to the table.

EPISODE 3: THE IMPACT OF THE VIETNAM WAR

Summary

Despite engendering widespread criticism overseas, in the 1950s under the Menzies government Australia's 'whites only' immigration policy seemed as popular as ever. Indeed, the rise of Communism in the region added extra justification to the perceived need to prevent Asians entering the country.

But as well as deploying soldiers in Korea and Vietnam, the Menzies government joined in a plan to defuse support for Communism in Australia. Ironically, in the long term, this would sow the seeds of the end of the White Australia Policy. The Colombo Plan allowed large numbers of Asian exchange students into the country.

John Menadue had never met any Asians before. When he arrived at Adelaide University he discovered he was to room with students from Malaysia. It changed his life. He saw, like many others, that Asians were not to be feared or despised; rather, Australia's overtly racially based policies were.

Menadue joined the ALP Club when a new generation was becoming radicalised. He soon met and worked with the likes of Gough Whitlam and Don Dunstan and began agitating to end Labor's support for a white Australia.

These were the years when Menzies towered over the Australian political landscape and despite the young guard's efforts, change seemed far away.

Then, in the 1960s, an event embarrassed the government and exposed the racial basis for immigration policy. In 1965, five-year-old Fijian Indian Nancy Prasad faced deportation after her siblings tried to prevent her leaving. Leading Aboriginal activist Charles Perkins rallied to her cause and on the day of her deportation, in an incredibly bold act, staged her kidnap before the world's press.



The event drew massive attention to the case, but despite this Nancy was still deported. The stunt embarrassed the Menzies government, which was seen as increasingly out of step. Soon after Menzies retired, Harold Holt made token changes to admit small numbers of highly qualified Asians into Australia.

Finally, in 1973, the White Australia Policy was formally ended by the Whitlam government – or was it?

Despite burying the policy, Whitlam was in fact less than keen to permit thousands of Vietnamese war refugees into the country. Whitlam's private secretary at the time, John Menadue, and immigration official Wayne Gibbons recall the meagre response to Vietnamese refugees and Whitlam's concern that these refugees from Communism would not support a Labor government.

It was left to Whitlam's successor, Malcolm Fraser, to consign immigration restrictions on non-Europeans to history.

Even after the official end of the White Australia Policy it was not certain that large numbers of Asians would be accepted in Australia. Wayne Gibbons recalls that the Fraser government feared the arrival of the first Vietnamese boat in 1976 would cause public alarm, and ordered him to hush it up.

Ultimately, faced by a refugee crisis in

Asia, Fraser admitted large numbers of Indochinese refugees in the late 1970s. His decision allowed people like Phong Nguyen to find a new home after traumatic experiences on the boats.

John Menadue eventually became head of the Fraser government's immigration department. He worked to encourage Asian migration. In the years that followed, millions would migrate to Australia from almost every country on earth, making Australia among the most culturally diverse countries in the world.

Ironically, despite this, the public face of immigration policy would increasingly be dominated by how Australia would react to unplanned refugee arrivals, despite the fact these migrants currently make up 3 per cent of the total.

Discussion and analysis

3.1 How did a generational change of political leadership have an impact on Australia's immigration policies?

3.2 How did the Colombo Plan influence changing attitudes?

3.3 The Nancy Prasad case showed how publicity could be used to gain popular support for immigration. How does media publicity continue to challenge government immigration policies today?

3.4 Al Grassby is presented as a hero of multiculturalism in the film. The ACT government supported the erection of a statue to Grassby in a public place (see <<http://the-riotact.com/al-grassby-finally-unveiled/4949>>). After his death there were revelations of Grassby's active support for and involvement with criminal organisations involved with drugs and murder. These are not mentioned in the film. Should they be, or are these facts irrelevant to a consideration of his place in the destruction of the White Australia Policy? Justify your views.

3.5 How did the Vietnam War lead to the overturning of the White Australia Policy?

3.6 Prime minister Fraser is given credit for this. Do you agree with this assessment?

3.7 Fraser made his decision despite the realisation that it would have been unpopular at the time. Do you agree with political leaders acting against public opinion on issues, or ought they to reflect the ideas and values of the people they represent? Justify your answer.

3.8 The film talks about three different possible outcomes of an immigration system:

assimilation, integration and multiculturalism.

Define the meaning of each of these terms, and summarise the main advantages and disadvantages of each of these situations for the immigrants and for the nation.

Outcome	For the immigrants		For the nation	
	Advantages	Disadvantages	Advantages	Disadvantages
Assimilation				
Integration				
Multiculturalism				

3.9 Look at the statistics for the top ten nations of origin of people (other than Australia) in Australia in various census years between 1971 and 2006. Select a nation and record its rating from one to ten, and comment on how this supports or challenges the argument in the film about the changing emphasis of immigration to Australia after the Vietnam War. You can also compare your answer with your analysis in question 2.7.

Nation	1901	1911	1921	1933	1947	1954	1961	1971

1971 Census		
Birthplace	No.	%
1. United Kingdom	1,046,356	40.6
2. Italy	289,476	11.2
3. Greece	160,200	6.2
4. Yugoslavia	129,816	5.0
5. Germany	110,811	4.3
6. Netherlands	99,295	3.8
7. New Zealand	80,466	3.1
8. Poland	59,700	2.3
9. Malta	53,681	2.1
10. Ireland	41,854	1.6
Total overseas born	2,579,318	100.0
Total population	12,755,638	
% of Australian born overseas	20.2	

1981 Census			1991 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	1,086,625	36.5	1. United Kingdom	1,107,119	30.0
2. Italy	275,883	9.3	2. New Zealand	264,094	7.2
3. New Zealand	176,713	5.9	3. Italy	253,332	6.9
4. Yugoslavia	149,335	5.0	4. Yugoslavia	160,479	4.4
5. Greece	146,625	4.9	5. Greece	136,028	3.7
6. Germany	110,758	3.7	6. Viet Nam	121,813	3.3
7. Netherlands	96,044	3.2	7. Germany	111,975	3.0
8. Poland	59,441	2.0	8. Netherlands	94,692	2.6
9. Malta	57,001	1.9	9. China	77,799	2.1
10. Lebanon	49,623	1.7	10. Philippines	73,144	2.0
Total overseas born	2,973,834	100.0	Total overseas born	3,689,128	100.0
Total population	17,752,824		Total population	16,770,635	
% of Australian born overseas	16.8		% of Australian born overseas	22.0	

2001 Census			2006 Census		
Birthplace	No.	%	Birthplace	No.	%
1. United Kingdom	1,036,261	25.2	1. United Kingdom	1,038,162	23.5
2. New Zealand	355,762	8.7	2. New Zealand	389,467	8.8
3. Italy	218,722	5.3	3. China	206,593	4.7
4. Viet Nam	154,818	3.8	4. Italy	199,124	4.5
5. China	142,807	3.5	5. Viet Nam	159,848	3.6
6. Greece	116,431	2.8	6. India	147,111	3.3
7. Germany	108,214	2.6	7. Philippines	120,534	2.7
8. Philippines	103,915	2.5	8. Greece	109,989	2.5
9. India	95,445	2.3	9. Germany	106,528	2.4
10. Netherlands	83,290	2.0	10. South Africa	104,132	2.4
Total overseas born	4,105,468	100.0	Total overseas born	4,416,036	100.0
Total population	18,769,249		Total population	19,855,288	
% of Australian born overseas	21.9		% of Australian born overseas	22.2	

Sources: ABS, Australian Historical Population Statistics, cat no. 3105.0.65.001, 2008.

ABS, Census of Population and Housing, 1971, 1981, 2001, 2006.

DIAC, Immigration: Federation to Century's End 1901–2000, October 2001.



3.10 Go back to Introductory Activity 1 and make any changes that you need to to the table.

***Immigration Nation: The Secret History of Us* as documentary and as representation of history**

Immigration Nation: The Secret History of Us is a documentary about the White Australia Policy. Documentaries may be of three broad types:

- Observational or 'fly on the wall', where there seems to be no judgement or argument being presented, just information that allows viewers to draw their own conclusions.

OR

- Polemical, where the filmmaker is presenting a clear and definite message that reflects his or her own values and attitudes. This approach may be a fair one, presenting both sides of an argument but clearly coming down on one side over the other, or it may be propagandist, i.e. only looking at one side or distorting

the counter view even as it pretends to present it.

OR

- Neutral, where it does present both sides, and does so fairly, but seems to offer no obvious preference.

4.1 Which of these three types would you say *Immigration Nation: The Secret History of Us* is? Explain and justify your answer.

4.2 If you decide the film has a message, what is that message?

4.3 A documentary film uses a variety of elements in its construction. These include:

- narration
- editing
- use of historical film and stills
- interviews with participants
- expert commentators
- sound
- props
- special digital effects
- music
- maps

- lighting
- a variety of shots and focus.

Identify at least one example of each of these main elements used in the film and comment on its effectiveness in creating an overall result.

4.4 Do you think *Immigration Nation: The Secret History of Us* is an effective documentary? Explain your view.

4.5 Part of the title of the film is *The Secret History of Us*. In fact, the events and information in the film are well known to historians, and many are included in secondary school history textbooks. Why might the filmmakers have used this subtitle for the film? Discuss your ideas in class.

4.6 *Immigration Nation: The Secret History of Us* is a representation of history; that is, it is the filmmakers' version of the events. They chose what to include and exclude, how to organise the information, and how to present the information in ways that achieve their aims.

Here are some questions that can be used to critically analyse a documentary film as a representation of history. Write a brief summary in the middle column of how the film deals with each of the aspects or criteria listed.

Aspect or criteria for evaluating a representation of history	<i>Immigration Nation: The Secret History of Us</i>	Another resource
What key facts does it provide?		
What is its main emphasis?		
Does it have a main message or argument?		
What is the tone of the presentation?		
Does it help you understand the period?		
Does it help you develop empathy with the people of the period?		
Are a variety of viewpoints presented?		
Does it use a variety of primary and secondary sources?		
Does it critically analyse or evaluate the sources used?		
Does it explain the setting or context?		
Are different or contrary viewpoints or attitudes presented fairly?		
Does it seem to be a fair, accurate and reliable source of information?		

4.7 To help you with this analysis, take another source of information about the same topic and apply the same criteria to that representation. For example, it may be a Wikipedia entry for 'White Australia Policy', or a history textbook that you use in class, or a government website's (such as the Department of Immigration or the Human Rights Commission) version of the topic.

4.8 Go back to Introductory Activity 1 and make any changes that you need to to the table.

FURTHER INFORMATION

Books

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Marilyn Lake & Henry Reynolds, *Drawing the Global Colour Line*, Melbourne University Press, Melbourne, 2008.

Robert Lewis, *Nation, Race and Citizen 1888–1914*, Eagle Resources, Melbourne, 2005.

Websites

Australian Human Rights Commission www.hreoc.gov.au/racial_discrimination/forum/Erace/index.html (South Sea Islanders)

Multicultural Australia

www.multiculturalaustralia.edu.au/

Immigration Nation website

<http://www.sbs.com.au/immigrationnation>

The ship *Misir*

www.smh.com.au/multimedia/misir/start.html

Colombo Plan

<http://rspas.anu.edu.au/qb/articleFile.php?searchterm=4-4-2>

Australia and refugees 2001–2002
http://www.aph.gov.au/library/pubs/online/Refugees_s2.htm

Department of Immigration

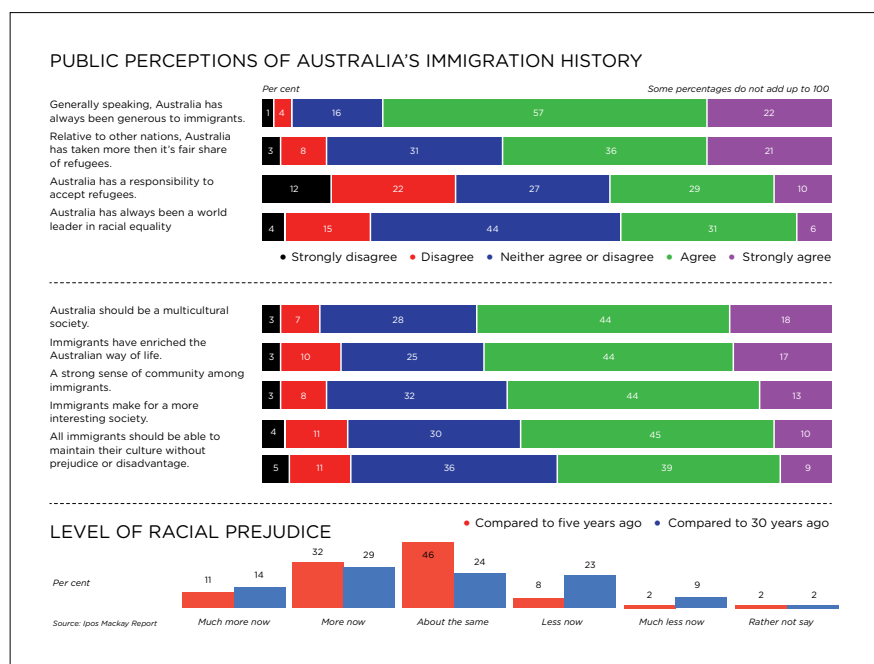
<http://www.immi.gov.au/media/fact-sheets/04fifty.htm>

Racism No Way

<http://www.racismnoway.com.au/library/history/>

Survey findings

Here are the survey findings from the Ipsos Mackay Report published in *The Australian* on 18–19 December 2010:



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www.theaustralian.com.au/news/nation/we-appreciate-our-immigrants-if-they-earn-it/story-fn7dlx76-1225972455629

An article discussing the issues can be found at <www.theaustralian.com.au/news/nation/we-appreciate-our-immigrants-if-they-earn-it/story-fn7dlx76-1225972455629>.

Endnotes

(Endnotes)

- 1 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, p.5233.
- 2 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, pp.5819–20.
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- 4 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, pp.5157–8.
- 5 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, pp.7184–5.
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- 7 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, pp.5376, 4633, 4636.
- 8 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, p.4832.
- 9 *Commonwealth Parliamentary Debates* 1901–2, vol. 4, p.5153.



SCREEN
AUSTRALIA

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editor@atom.org.au

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